

# RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

No. 23.

NEW-HAVEN, NOVEMBER 2, 1816.

VOL. I.

## FOREIGN INTELLIGENCE.

*Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.*

(Concluded from page 338.)

### SEMINARY.

There are now in the Missionary Seminary at Gosport, sixteen students, who are pursuing, under the direction of our highly esteemed brother the Rev. Mr. Bogue, appropriate studies, preparatory to their entering upon the great work of preaching the Gospel to the Heathen. They are well reported of by their tutor, as men truly devoted to God, and likely to become useful Missionaries.

We are concerned to state that, Mr. Stephens, a very promising young man, has been removed by death, during the last year; and the studies of another are at present suspended by illness.

It is with pleasure we state, that the labours of several of the students among the French Prisoners, at the prisons and prison ships, were attended with a divine blessing.

There are also several young men to whom it is not intended to allow the usual term for education at Gosport, who are committed to the care of some worthy ministers in the country, that they may receive useful instruction to qualify them for the stations which they may probably occupy.

Amidst the occasions of congratulation which we have the pleasure this day to present to the Society, we are under the painful necessity of stating a circumstance deeply regretted by us all. We advert to the resignation of our highly valued Treasurer, Joseph Hardeastle, Esq. who, from the commencement of this institution, has,

with no less advantage to the Society than honour to himself, fulfilled the duties of that important office. His intended removal from the metropolis, rendered desirable by the state of his health, has induced him to relinquish his responsible office, the duties of which he would no longer be able personally to superintend. This resignation the Directors have accepted with extreme reluctance; assured, however, that the cause itself will ever remain dear to his heart, and that to the last hour of his life he will continue one of its most attached friends and warmest supporters. The Society will therefore be called this day to the performance of a new duty, in the election of a successor in the office of Treasurer.

It would be ungrateful not to acknowledge, with the warmest affection, the increasing liberality of the members of this Society, both in town and country. This will no doubt form one of the votes of this General Meeting. But it is merely justice to say that the Auxiliary Societies, both in town and country have, by their zeal and activity, greatly encouraged the Directors to proceed in their labours, and, without fear, to lengthen the cords and strengthen the stakes of this institution. To the generous exertions of our *Female Friends* we are peculiarly indebted, and we calculate with confidence on the continuance and increase of their most valuable assistance.

Every succeeding year will, we hope, present to you the gratifying fruits of your past labours, and the animating prospect of new scenes of action. The world is opening to our view, and inviting us to far more extended efforts. The Directors still look forward to the proposed mission to the Afghans, near Persia; the Monguls and Manjurs in Tartary; and to the interesting islands of Madagas-

car. These missions will be commenced as soon as we are furnished with suitable instruments for the purpose.

These, respected brethren, are the outlines of our proceedings, the pleasing details of which, as they would occupy many hours, must appear in another form. But, from this general sketch, we trust it will be evident that the warmest wishes of the Society are, in some happy measure, attained. It is no longer a question of doubtful speculation whether it be practicable to propagate the gospel among the heathen—whether suitable persons can be found to do the work of Evangelists—or whether it may please God now, as in ancient times, to prosper the efforts of his servants. The work is accomplished. Able and faithful Missionaries have been obtained; they have been sent forth to the ends of the earth; they have found an open door among the heathen, and their entrance among them has not been in vain. “The wilderness and the solitary place have been made glad; the desert has rejoiced and blossomed as the rose.” Christ is preached among the heathen: and therein we rejoice, yea, we will exceedingly rejoice. Many thousands of the pagan tribes have heard the joyful sound of the gospel; and many hundreds have found it to be the power of God to their salvation.

During the past year, our Seminary has received an addition of several promising students. Many more are candidates for the same honour. We have been enabled to strengthen our foreign stations by many additional labourers. New missions of great importance have been commenced; and to support the whole, our funds have been augmented by the growing liberality of the public, and especially by the zeal of our Auxiliary Associations. What need we more? What, but the grateful heart, and the cheerful song? And what now remains, but to persevere with undiminished, or rather with redoubled ardour, in the pursuit of our glorious object—the propaga-

tion of the gospel—the conversion of the heathen—the glory of Christ.

#### MISSIONS IN INDIA,

*Extract of a letter from the Rev. Dr. Carey to the Editor of the Baptist Missionary Magazine, containing interesting remarks on the American Baptist Mission in the Burman Empire, &c. dated CALCUTTA, Oct. 7, 1815.*

*My dear Brother,*

The peace between England and America having now happily opened that intercourse between Christian friends which has so long been obstructed, I take this first opportunity of replying to your kind and interesting letter by Mr. Burr.

I sincerely wish that nothing may ever occur, to interrupt that free communication between the members of our Redeemer's kingdom which is at all times highly important, but in the present state of the world, more important than ever it was before.

The exertions now making by our American brethren, both in the forming of Bibles Societies and Missionary Societies I most sincerely rejoice in: And there can be no doubt but the numerous bodies of Christians engaged in this work will find, that “He that watereth shall be watered himself.” Such is the nature of the Gospel, that a fervent and persevering devotedness to the Redeemer's interest in the world, is constantly attended with the most important spiritual advantages to the individual; nay, the thing itself is one of the graces of the Holy Spirit, called forth to exercise itself upon the most important of all objects.

I fear that our forefathers, notwithstanding all their excellencies, were very deficient in their attempts to spread abroad the Gospel. It is true some of them mention it as an important and desirable thing, and others have made solitary attempts to promote that best cause in certain places; but I am greatly mistaken, if the present zeal for extending the Redeemer's kingdom be not a new era in the Christian world. The “Angel is now



flying in the midst of the mystical heaven, having the everlasting Gospel to preach to them that dwell upon earth, and to every nation, and kindred, and tongue, and people."—Babylon is not yet fallen, but probably will not continue much longer; and some of them, now entering into life, may, and probably will see the kingdom of our Redeemer set up universally. I shall die on the borders of the land, without being permitted to enter it; but the spread of the Redeemer's cause will, I trust, be with me an eternal theme, in which I expect to unite with my dear brethren, Pearce, Sutcliffe, and Fuller, who are already in full possession of the fullness of joy at our Redeemer's right hand.

I rejoice that our American brethren have set their minds upon the Burman Empire, and the countries bordering thereon. I wish them to consider those countries as the *lot* which falls to them, of the vast regions of Asia. My son has withdrawn from the Mission. I trust he will still pursue the work of translating and publishing the word of God. The Burman Empire, including Arakan and Fegu, will, itself, require eight or ten Missionaries; who should be as much dispersed, at nearly equal distances, as circumstances will allow. Siam next claims your attention, to which you should add Malacca, and Cochin China—This division will give to you, as *your lot*, the whole of the eastern peninsula, bounded every where by the sea, except on the north, and north-west, on which sides lie Bengal, Tibet, or perhaps Tartary, (for we are ignorant which) and China. Arise and take possession of the land, and behold we are with you, and will help you, by our advice and influence to the utmost of our power.

Our Missions are now spread over a very large extent of country, and are, generally speaking in a prosperous state: our brethren are as much in earnest in pursuing their work, as they ever were, and, perhaps, more so; and the translations are now become numerous. Our Missions are

eight—viz. 1. Bengal, in which we have 10 stations. 2. Hindostan, in which there are 4 stations, and one constant itinerant preacher at present. 3. Oorissá, in which there is 1 station. 4. The Mahratta country, where there is also 1 station. 5. Surat, where we have only 1 station. 6. Ceylon, where brother Chater labours at the town, and in the neighbourhood of Colombo. 7. Java, in which island there are 2 stations occupied by our Mission; and 8. Amboyna, where there is 1 station.—The Burman Mission now properly belongs to our American brethren. Two of our brethren have lately removed to Calcutta. The Church there, and the wide, and very encouraging field for missionary exertion, required the constant labours of two brethren; at least; and the other avocations, which occupy the whole time of brother Marshman, brother Ward, and myself, make it utterly impossible for us to pay any thing like a proper attention to these important objects; on which account we have taken this step. Our brother (Yates) has also been lately associated with me in the work of translations; this has lately been much upon my mind, and considering the time necessary for acquiring a competent knowledge of these languages, and that I am now 54 years of age, I considered it to be highly important to take measures for providing a successor in this work, whose ideas should be, in some measure, engrafted upon my own, and who should live for the purpose of carrying to perfection what I have been so long employed to carry on thus far.

I trust we, and especially myself, shall have an interest in your prayers: and that the joint labours of the English and American Baptist Societies may be blessed to the promotion of our Redeemer's interest in the east, and of giving light to them who sit in darkness and the shadow of death.

I am, my dear Brother, very affectionately yours,

W. CAREY.

Dr. BALDWIN—Boston.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## TWELFTH REPORT.

Continued from p. 326.

The transactions in the Eastern part of the world continue to preserve their importance, both with respect to the multiplicity of their objects, and the zeal and perseverance with which they are carried on. The translation and printing of the Scriptures in the various dialects of the East, are continued without relaxation. The Corresponding Committee are diligently proceeding with the works in hand, and, together with the Calcutta Bible Society, are making rapid advances towards the accomplishment of their common object. The Calcutta Auxiliary has its own sphere; we have ours; what they reject, we can adopt; for our views are unlimited. The two together, form that combination of resources, which seems, in the highest degree, calculated to meet the necessities of India.

The Baptist Missionaries, in addition to their numerous versions of the Scriptures, (observes Mr. Thomason,) publish Grammars and Dictionaries in various languages, which will be of inestimable service to future students. There is (he adds) the best understanding between us.

If the effects produced by the communication of the Scriptures to the natives, have not yet corresponded with the extent of the wishes entertained on the subject, there is reason to hope, that they will ultimately prove great and permanent.

The natives who have learned the English language, even imperfectly, have acquired new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily; and a hope excited, that, in a little time, we may hear the whole building tumble to the ground. With the Sacred Scriptures in our hands, we can have no doubt as to the temple that will rise upon its ruins. We look up to your Society

as the great instrument under God, for the raising of this house of the Lord, whither the nations of Hindostan may flow together under the banners of Jesus Christ.

In the confidence authorized by this intelligence, and under a conviction that the wants were great and urgent, your Committee have resolved to encourage and assist the proceedings in India, by renewing to their Corresponding Committee at Calcutta the second grant of £2000 for 3 successive years, commencing with 1816. A copy of the Persian translation of the New Testament, by the late Rev. H. Martyn, has been received at Calcutta. The printing of this, together with that of the Arabic New Testament, (by Sabat) are among the objects which occupy the attention and funds of the Corresponding Committee. To the excellence of the former of these, the King of Persia has borne a decided testimony: of the latter, Mr. Thomason speaks, as being "in idiomatical Arabic, such as natives can read with pleasure, and the learned among them will not reject.

A translation of the Gospel of St. John into the Bengalee language, has also been executed by Mr. Ellerton, of Malda, a gentleman thoroughly acquainted with that dialect; and a hope is expressed that the remainder will soon follow.

The residue of the 5,000 copies of the Tamil New Testament, printed by the Calcutta Bible Society, have been sent to Madras for distribution. The applications to the Rev. A. Cammerer, at Tranquebar, exhibiting so common anxiety to obtain them, prove the utility of this work; to which it may be added, that intelligence from the Rev. Mr. Thomson, at Madras, states, that the Testaments distributed by him have been thankfully received, and that there is still an encouraging demand for them.

Of the edition of the Malayalam version of the four Gospels, printed at Bombay, by the assistance of the British and Foreign Bible Society, the greater part, if not the whole, after



some unavoidable delays, has been distributed among the members of the Syrian Church.

The revision of the translation of the remaining books of the New Testament in this dialect, had been retarded, but it is hoped that, by the aid of Ramban Joseph, a priest in Travancore, who is described as the first in eminence, piety, and learning; this so anxiously desired object will be accomplished without further delay.

The Malay Testament, in the Roman character, has been completed, and the copies have been sent to Amboyna, and the Cape of Good Hope, for the Malays resident in that settlement.

The Committee at Calcutta have also determined to print both the Old and New Testament, in the Malay language, and Arabic character, and only wait the arrival of a competent corrector of the press, from Java, to commence the work.

This edition is intended for the native inhabitants of Amboyna, Java, and the adjacent islands; and as the Batavian Society of Arts and Sciences have "expressed an entire concurrence in the high importance and truly Christian benevolence of the objects" of the Calcutta Auxiliary Society, the restoration of these territories to the Batavian authority, it is hoped, will not impede the distribution of the Malay Scriptures. It may not be out of place to mention here, that your Committee have sent fifty copies of the Arabic Bible to Java.

In the last Report, a discouraging prospect was held out respecting the circulation of the Portuguese New Testaments among the Roman Catholics in India; your Committee are now happy to announce, that the demand for the Portuguese Scriptures by the Catholics has very considerably increased, and even among the Priests at Goa.

In consequence of this information, they have sent 1,000 Portuguese Testaments to Calcutta and Bombay, respectively; and to the latter place 300 Arabic Bibles, for circulation

chiefly among the Mahomedans in Surat.

From Colombo your Committee have received intelligence, which represents the progress of the Auxiliary Bible Society, established in that capital for the island of Ceylon, as highly satisfactory and encouraging.

The four Gospels have been finished, in the Pali; and in the Cingalese, the entire New Testament.

To further this work, the Calcutta Auxiliary Bible Society have presented a donation of 5,000 Rupees; an act munificent in itself, and rendered still more valuable by the indication it affords of a disinterested friendship on the part of the elder Asiatic Auxiliary.

Nor have your Committee been inattentive to their duty in reference to a work of such merit and importance. In addition to a pecuniary grant of £300, they have furnished materials for binding 5,000 copies of it, as soon as they shall be ready for delivery.

The spirit of the Colombo Society may finally be collected from the following fact. At the Anniversary Meeting of August, 1815, in which His Excellency the Governor presided, it was ordered, that copies of the Report should be sent to each of the Auxiliary Societies in the East; to the Lord Bishop of Calcutta; the Archdeacons of Calcutta, Madras, and Bombay; to each of the clergy of the Church of England; and to each Minister of the Gospel of every denomination resident in India.

In China, the Rev. Mr. Morrison, having nearly circulated the 2,000 copies of his Chinese translation of the New Testament, has entered upon a duodecimo edition; a specimen of which he has transmitted to England, accompanied with a request for assistance, to enable him to enlarge the impression. He has also finished a translation of the Book of Genesis, of which a copy has been received. "I am grieved" (says Mr. Morrison) "that I cannot obtain particulars respecting the effects of the Divine Book sent into China. They are but a drop

thrown into the ocean; we must commit them to the care of Providence, hoping that they will produce a certain though a silent effect."

In this encouraging hope, your Committee unite, and have accordingly voted to Mr. Morrison the sum of £1000, to enable him to print and circulate more extensively the Chinese New Testaments, as well as such Books of the Old, as he may be able to complete. In that deficiency of information, of which Mr. Morrison complains, your Committee are happy in being enabled to report, on the authority of the Rev. Mr. Supper, Secretary to the Java Bible Society, that the Chinese there read the New Testaments which they received from the Rev. Mr. Milne. "I often" (he writes) "find Chinese parents reading to their families in the morning out of the New Testament, and they also request instruction about some passages. I gave a portion of the Old Testament in Chinese to several, who received it with the warmest gratitude; and one merchant pressed it to his bosom, and kissed it! Oh that you could be an eye-witness of the eagerness, with which the people read the Word of God!"

Of the Arabic Bibles and Testaments sent to Java, a very considerable number have been sold: some of the Arabian Merchants and Sheiks are described, as sitting in company whole nights together, reading them with the greatest eagerness and attention.

One merchant actually delayed his departure from Batavia for many days in order to read a Bible which he had received from Mr. Supper, with tranquility and reflection; "he promised to recommend it to his countrymen, and implored a thousand blessings on the Bible."

The sum of £220 has been received by your Committee from the Treasurer of the Bible Society in the Island of Mauritius, in payment for Bibles and Testaments sent thither: the circumstance is mentioned, as affording

a proof of the circulation of the Scriptures in that Island.

Your Committee take this opportunity of reporting, that the Missionaries at Eimeo, in the South Seas, under the patronage of the London Missionary Society, had translated the Gospel of St. Luke into the Taheitan language; and that the above Society had sent out a printing press and types, with a Missionary who understands the business of printing.

Anxious to assist this desirable and new undertaking, your Committee have supplied the paper necessary for printing it. The information upon which this grant was made, states, that in the School at Eimeo there are nearly 300 pupils, mostly adults.

*(To be continued.)*

#### *Journal of Abdool Messee.*

Continued from p. 341.

July 22.—Met with a feeble man on the road, named Gholam Jadur. He appeared in distress, and his bundle was wet from the rain. I asked him to ride with me, which he accepted. He began conversation by saying, "In that grove were 30 or 40 poor people talking among themselves that they knew you; that you live at Agra, with a Sahib, who had, by distributing charity, preserved their lives during the famine last year. Who is that Sahib?—I heard at a distance last night, the conversation which you held with the Moonshes, but could distinguish no further than that you took the side of Christianity, and silenced them." I began to explain the substance of the Gospel, as the Holy Spirit enabled me. In the evening, when we were at worship, this man, of his own accord, joined us, and observed, "Whoever speaks ill of this religion does evil. Pray, sir, give me a copy of the Gospel, and I will read it." He, accordingly, took a copy with gladness. God grant that the Holy Spirit's grace may so be upon that man, that, discovering his sinfulness, he may believe on the Lord Jesus Christ, and follow no longer after lies!



July 23.—In the grove, near where we passed the whole night, there were many of the Police Light Horsemen who knew me, and the Jemantdar whom you recollect at Allahabad. All of them came to me in the Serai, and began to boast greatly of their religion and their race, saying, "Observe how long we have served the English Company, and remain firm in our religion." I said to them, "Well: but, brethren, you are not acquainted even with your own religion; and what things are forbidden by your religion, those you do. Then will you act according to your religion, when you attend to daily prayers, and abstain from liquor, and avoid fornication. Let every one attend to the evil of his own heart. To pride yourselves thus, and neglect seeking after God, and fancy yourselves great: by what means can you suppose this right? God grant that you may begin to seek the salvation of your souls!" One of them said, "Cannot our souls do well in our own religion?" I replied, "So long as you know not the true God, and believe not in his only begotten Son, and are not partakers of his grace, I tell you truly, your souls cannot find good." On this they began to laugh, and say, "What have you to do with our good or evil?" They then arose, and said one to another, "This person desires to make us Feringees, like himself; but we will never agree."

July 24.—We put up again at Merankee Serai. There a descendant of Mahomet, with a white beard, named Meer Noor Ali, came to me, and, saluting me after the Mahometan manner, sat down beside me, and inquired whence I came. I answered, "From Agra." He said, "I would know from you the state of things there; for I have heard, for some time past, that many people are becoming Christians; and that a Sahib is come from Calcutta; and, with him, a very learned man, who turns away many Mahometans from the faith. You are a Mahometan; from you I shall know the truth of this report." I answered, "God keep me from becoming a Ma-

hometan! I was a Musselman; and, by the grace of God, have obtained a Christian Name. May God keep me in that faith until death!" Greatly wondering, he said, "Perhaps you are of those very people." I replied, "Through the grace of God I am; and may God continue me a partner with Christians!" On that he began to say, "What race were you of?" I said, "I was nobly born; but, by proof and conversation, I discovered that there is no salvation but through the Lord Jesus Christ: and, by proofs from the Law, and the Gospel, and the Prophets, this is certain, that whatever excellency the Mahometans ascribe to Mahomet, all belongs to the Lord Jesus Christ." He answered, "I adjure you, by God, tell me truly, in any part of the Law or Gospel is there a prophecy in favour of Mahomet?"—"I cannot answer, from respect to you, lest you should take it ill." He answered, "I will not take it amiss, whatever you may say." I replied, "I speak the truth, in presence of my Lord Jesus Christ, that there is nothing said in favour of Mahomet, in the Law or the Gospel; but the Lord Jesus Christ has said, *After me, false prophets will appear.* If you can suppose this has any respect to Mahomet, there may be something in it." On this, he said, "If this be true, then our religion is altogether false." Then I answered, "Know for certain, if this religion had not been false, then we had never embraced the Christian religion. Now you are at liberty: I would not compel you, but, as a friend, entreat you. Since your life is far gone, if you would search for truth, it would be greatly to your advantage." He appeared anxious, and said, "Shew me what I should do." I answered, "Examine the Gospel." He said, "Where shall I find the Gospel?" I produced a copy of the Four Gospels, and of the Epistle to the Romans. He asked, "After what manner do you worship?"—I shewed him the Prayer-book, translated; and he staid till evening, and looked over the whole, with the Forms of Baptism and Burial of the Dead

and the Treatise on Baptism (abridged from Archbishop Cranmer,) and, in the evening, went away pleased, saying, "May God be gracious unto you! you have made me very happy. How shall I address myself to God in prayer?" I said, "Pray after this manner: O God, for the sake of thy Son, the Lord Jesus Christ, grant me to know the true religion which thou dost approve:" and, opening the Gospels, I pointed out to him the Lord's prayer, and wrote down for him the ten commandments. He expressed earnestly, on departing, the evil of his nature, and his great sinfulness. I prayed, "The grace of the Holy Spirit be with you." He answered, "Amen."

July 25.—To-day we arrived in the territories of the Nabob of Lucknow. A Hindoo came, and inquired, "Whence are you come? and whither are you going?" I answered, "From Agra; and am in company with Captain———who is coming behind." He asked, "What is your name?" I answered, "Abdool Messee." He asked, "And this youth who is with you, what is his name?" I answered, "Mayut Messee." He asked, "What! that Abdool Messee, who, in Agra, makes Feringees of the Mahometans and Hindoos?" I asked, "What may your name be?" He named himself, and said, "I live here, on the part of the Nabob, to give intelligence of all who pass this way." I asked him, "Where did you hear my insignificant name?" He said, "What person is not acquainted with your apostacy? I have known you from the time you were in the service of the Nabob. And what is in that cart?" I answered, "Two chests; one of clothes, and the other of books." He asked, "What books?" I answered, "The Gospel, printed."—"And what will you do with these books?" I answered, "Whoever shall wish to read them, I will give them to him." He said, "I perceive you are going to Lucknow to make people Christians." I replied, "Sir, it seems unreasonable for you to speak thus. What! is religion such an affair, that men of learning, from a few days' ex-

hortation, should forsake their religion, unless God by his grace change them? I am going to visit my Father and Mother." He said, "I suppose your Father and Mother are become Christians too." I replied, "What God pleases will take place! And now the evening is far spent, and I am weary: if you please to favour me by your going away, I will go to rest." He departed, and we began our devotions; but returned again, and, having asked a question, stood by whilst we were at worship; and when we had done, he took his departure.

(To be continued.)

## DOMESTIC INTELLIGENCE.

### FOREIGN MISSION SOCIETY.

The annual meeting of the Foreign Missionary Society of New-Haven and the vicinity, was holden on the evening of the 24<sup>th</sup> inst. A Sermon, admirably adapted to the occasion, was preached by the Rev. Heman Humphrey, of Fairfield: after which a collection was made for the aid of Foreign Missions and the Translation of the Scriptures.

The following Officers were elected for the ensuing year.

Rev. Dr. DWIGHT, *President*.

Rev. SAMUEL MERWIN,	} <i>Vice-Presidents.</i>
Rev. SAUL CLARK,	
Rev. N. W. TAYLOR,	
Mr. THOMAS DAY,	}

Mr. NATHAN WHITING, *Secretary*.

Mr. TIMOTHY DWIGHT, Jun. *Treas'r.*

Mr. ROGER SHERMAN, *Auditor*.

The following Report of the Treasurer was audited and accepted.

### Received.

By balance as per ac't rendered,	\$4 15
By contribution at E. Haven,	
by Rev. Mr. Clarke,	18 31
By contribution at North-Milford,	
by Rev. Mr. Scranton,	20 45
By do. at Woodbridge, by Rev. Mr. Allen,	11



By cash from an Individual, saved by denying himself common gratifications,	1
By do. from the Female Cent Society of Middlebury, by Mr. Mead,	12 30
By do. from the F. M. S. of the Western District of Fairfield County, by Matthew Marvin, Esq.	55
By do. donations and subscriptions at Humphrey's Ville and Derby, by Rev. Mr. Swift,	24
By do. from the Charitable Society in South Salem, by the Rev. Mark Mead,	12
By do. from the Female Missionary Soc. of Stratford,	44 22
By do. of Dr. Humiston, of Cheshire,	1 50
By do. from a Lady of New-Haven, for the translations,	10
By do. sundry contributions in Milford, by Rev. Mr. Pineo,	12
By do. from young Ladies at New-Haven,	9
By do. from Ladies' Cent Society of West-Haven, by Mrs. Lucena Smith, for the translations,	24
By do. from the Female Bible Mite Society of Conhocton, Steuben County, New-York, by Rev. Mr. Higgins,	14
By do. from Miss Smith of Woodbridge,	1
By do. from Mrs. Clark of Woodbridge,	75
By do. from Female F. M. S. of Greenwich, by Mrs. Reumah Walker, President,	63 25
By do. Amount of subscriptions from members, rec'd during the year,	128
By do. from Ladies' Cent Society of Norwalk, by Rev. Mr. Swan,	25
By do. from Ladies' Cent Society in Wallingford,	14 52
By do. from Mr. Thaddeus Scott of Salem,	50
By do. from a Lady in Woodbridge,	1

By do. from Mr. Jonah Woodruff, Jr. of Salem, by Rev. Mr. Dodd,	10
	<hr/>
	\$516 95

To Cash deposited at the Eagle Bank, at sundry times, to the credit of J. Everts, Treasurer of the American Board of Commissioners, \$516 95

*For the Religious Intelligencer.*

On the 10th inst. a Female Society was formed and organized in the town of Tolland, entitled "The Tolland United Female Cent Society for the spread of the Holy Scriptures.

An excellent and well adapted discourse was delivered on the occasion by the Rev. Mr. Nash, from Heb. xiii. 16. *But to do good and to communicate forget not, for with such sacrifices God is well pleased.*

The Society is composed of all the different religious denominations in the town, and the officers are to be chosen alternately from each. For the present year they are, Rev. Mrs. Augustus Boles, President; Rev. Mrs. Ansel Nash, Secretary; and Mrs. Rowland Lathrop, Treasurer. An annual subscription of fifty-two cents, to be paid quarterly, entitles to membership; and the payment of five dollars to membership for life. The annual subscription amounted on the day the Society was organized to eighty dollars, and the money paid into the treasury to thirty-six dollars. The funds of the Society are to be appropriated, two thirds to the American Bible Society, and one third to aid the translation of the Scriptures at Serampore in India.

This Society has sprung up under the happiest auspices. It seems to be the genuine fruit of that religion which came down from heaven. The Catholicism, the zeal and charity it displays, give it a rank in that constellation of female excellence which adorns the present day, and furnish additional evidence, that the principles and precepts of the Gospel are extending their influence over the human heart.

STAR IN THE SOUTH.

*Extract of a letter from a gentleman at Chapel Hill, N. C.*

Certainly it must make the heart of every well-wisher to the prosperity of Zion leap for joy, to know that the glorious work of redemption is rapidly progressing—that God is watering many parts of his vineyard

with the out-pourings of his holy Spirit—that the followers of Christ in every part of the world are uniting heart and hand in helping forward the ark of God—that infidelity no longer stalks abroad with an impudent effrontery, but as ashamed is hiding its face—that Missionaries are carrying the glad tidings of salvation to all parts of the world—that the nations of the earth are rapidly supplied with the bread of life, & dagon is falling before the ark of God. Must not every Christian rejoice to behold the reflecting rays of the millennial sun already begin to enlighten our horizon? And how can such information be so conveniently or so rapidly propagated as by the circulation of religious newspapers, conducted by men whose hearts are warmed with love to God, and to the souls of their fellow-creatures, and who earnestly long for that glorious period when there will be no need of teachers, saying, “Know the Lord; for all shall know him, from the least to the greatest.”

On the 27th July, a Missionary Society was instituted at Raleigh, for the purpose of sending ministers to preach the Gospel in destitute parts within the bounds of the Synod of North Carolina. A considerable sum was then subscribed. The prospects of the Society are promising. More than 300 dollars have been subscribed in this village. Many of those who compose this Society are men of the first characters in the state. Several gentlemen of the law department are enrolled amongst its members. Its vice-president is one of the associate judges of the United States, but more honourably distinguished by being of that number who profess that this world is not their rest.

Although God has not been pleased to visit us with any remarkable revival of religion in this part of his vineyard, yet we have reason to praise him even for the day of small things. In many places there are marks of his gracious presence, and of his attending the ordinances of his appointment with his blessing. There is evidently an increased attention to the things of religion and the prosperity of the church. Many are praying for “the salvation of Israel to come out of Zion.” But, alas! there are many amongst us, who regard none of these things—who are living without God and without hope in the world—whose conduct evinces that they are aliens from the commonwealth of Israel, and strangers from the covenants of promise. Many are destitute of the means of grace, have none to break the bread of life among them, to tell them of the astonishing love of Jesus, or direct them to the crimson stream that issued from the Saviour’s side, and cleanseth from all sin. There are many who rarely hear the “terror of the Lord,” that “the wicked shall be turned in-

to hell,” or the invitation of the Gospel, “Ho! every one that thirsteth, come ye to the waters,” &c. But we have reason to bless God, for any prospects that ministers will be sent to preach the Gospel in destitute parts of the state. The harvest truly is great, but the labourers are few. O that the Lord of the harvest would send forth many faithful labourers into his harvest.

#### *Warren Baptist Association.*

The forty-ninth anniversary of this association was held in Pawtucket, Rhode-Island, on the 10th and 11th inst. During its stay six sermons were delivered. Letters were read from forty churches; many containing intelligence of religious revivals. Between 4 and 500 have been added to the churches within the bounds of the association, the year past. Eighty dollars were collected for the widows and orphans of deceased ministers, and 40 Foreign Missions.—*Prov. Pat.*

#### *Distribution of the Bible.*

The Rev. Daniel Smith having been employed by various societies and individuals in New-England as an Agent to distribute Bibles, Testaments, and Tracts, has given the following interesting account of his stewardship.

#### *To the Reverend and Respected Board of Managers of the Mass. Bible Society.*

GENTLEMEN—Previously to my leaving New-England, on my late missionary excursion to the southwestern part of the United States, I was entrusted by your body, and by various other charitable associations and individuals, with very liberal donations of Bibles and of money for the purchase of Bibles, for distribution among the destitute. As I was indebted to your liberality for the largest donation, permit me to report to you, and through you to those other charitable associations and individuals, the manner in which I have discharged this important trust. And accept, I entreat you, on your own and on their behalf, my unfeigned thanks for the favor conferred on me by making me the almoner of Christian liberality.

#### *Donations of Bibles.*

Massachusetts Bible Society,	606
Female Bible Society of Boston,	100
Bible Society of Salem and its vicinity,	858



Merrimack Bible Society,	100
An individual in Boston,	500
A mercantile house in Boston,	66
Do. Do. (large 8vo Bibles)	8
Do. Do. (36 New Testaments)	
A Lady in Boston, (large 8vo Bibles)	50
Several Gentlemen in Newburyport, to be sold at cost,	1000
Individuals in Boston,	6
Making in the whole 2688 Bibles and 36 Testaments.	

Of this liberal supply I made the following disposal—dispersing them as widely as possible, through the western and southwestern States and Territories—and committing them to the care of judicious and faithful men for distribution.

Jeffersonville, Ind. Ter. care of his Ex- cellency T. Posey,	100
Shawaneetown, Ill. Ter. Mr. J. M. Street,	100
Vincennes, Ind. Ter. Rev. S. F. Scott,	100
Red Banks, Ken. Rev. J. M'Gready,	100
Mouth of Cumberland, Ken. Rev. Wm. Dickey,	100
Nashville, Ten. Rev. G. Blackburn,	100
Pearl River, Miss. Ter. Rev. J. Ford and Rev. G. W. King,	123
Amite Co. Miss. Ter. Amite and Florida Bible Society,	105
Pinckneyville, Miss. Ter. Capt. M. Hook,	88
Plaquemine, Louisiana, Hon. J. Dut- ton,	50
Oppelousas, Louis. Hon. G. King,	105
Military in New-Orleans, Rev. C. Tar- rant, chaplain,	225
Custom-House in New-Orleans, Mr. Porter and Mr. Lorrain,	25
New-Orleans, Dr. Goforth,	10
Do. Mr. Brand,	13
Attakapas, Louis. Hon. R. Easton,	60
Natchez, Miss. Ter. Mississippi B. S.	100
Do. Do. Do.	77
Harrison Co. Miss. Ter. Rev. J. Bullen,	29
Distributed,	12

#### Large 8vo Bibles.

Sent to various places,	19
New-Orleans, care of Mr. Hemmen,	15
Natchez, care of Miss. B. S.	24
—	58
Remaining on hand at New-Orleans,	1000
Total,	2688

#### New-Testaments.

Distributed by myself,	7
At N. Orleans, by A. Hemmen Esq.	18
Left at Natchez with the Miss. B. S.	11
—	36

Money rec'd for the distribution of Bibles.	
Ladies Cent Society, Vergennes, Ver.	\$30
Two Ladies in Boston,	27
Another Lady in Boston,	20
A member of Park-Street church,	5
A poor woman in Andover,	1
—	83

This money was disposed of as follows :

Faid for transporting 500 Bibles from Philadelphia to Pittsburgh,	66
Boxes for Do.	6,50
Freight from N. Orleans to Natchez,	5
Drayage, &c.	1,59
Now in my hands,	3,91
—	83,00

I have received, in return for Bibles and Testaments distributed and sold,	43,00
A donation from a family in Natchez,	12,00
To which add,	3,91
—	

Making in the whole 58,91  
Now in my hands for the distribution of  
Bibles.

Thus, Gentlemen, through your liberality, and the liberality of others whose hearts and hands are engaged with you in this labour of love,—the streams of divine instruction and consolation are flowing through the most distant and most desolate parts of the land. Perhaps at this moment, the tear of gratitude glistens in the eye of some son or daughter of poverty and affliction, now for the first time made possessor of a Bible. Perhaps the fervent prayer of some child of disobedience and of wrath, reclaimed to piety and Christian hope by your liberality, may be at this moment ascending to heaven in your behalf. Several such instances have already come to my knowledge. The details would be interesting ; but I have not leisure to narrate them. I must content myself with bringing to your ears the grateful acknowledgments of several Bible Societies, and of many individuals, who have been favoured by you, with the means of extensive usefulness. And I beg you to accept the gratitude of a thousand hearts, for that precious gift—the gift of a Bible.

I am, Gentlemen, with affection and respect, your friend and servant in this blessed work.

DANIEL SMITH.

Boston, Oct. 3, 1816.

## DISTRIBUTION OF TRACTS.

FROM THE BOSTON RECORDER.

*To the Executive Committee of the New-England Tract Society.*

GENTLEMEN—Through your instrumentality, and through the liberality of various original subscribers to your institution and other individuals, I have had the means of extensive usefulness placed in my hands. When Mr. Mills and myself performed a missionary tour through the western and southern States and territories, we had near fifteen thousand of your Tracts for gratuitous distribution. We at that time widely dispersed these "winged messengers of salvation," through the most destitute regions of the west and south. And during the last year, on my second missionary excursion, I have been enabled to distribute upwards of eight thousand more. Permit me to lay before you a brief account of the manner in which I have discharged my trust, and of some of the effects produced by these interesting charities.

Many of the Tracts I distributed with my own hands; but by far the greater part, I sent for distribution into various places in the southern and western States—confiding them to faithful and judicious men, with whom for the most part I am personally acquainted. They were appropriated as follows.—*Louisiana*, Attakapas 567; Plaquemine 415; Apolousas 480; New-Orleans 480. *Mississippi Territory*, Pearl River 475; Amite 760; Pinkneyville 416. *Tennessee*, Nashville 521.—*Indiana Territory*, Jeffersonville 500.—*Missouri Territory*, St. Louis 420.—*Steam-Boat Vesuvius*, 150.—*Mississippi Presbytery*, 1000.—Various persons in the *Mississippi Territory*, 400.—*Alfred Hermer, Esq.* New-Orleans, 1000, distributed at Baton Rouge, La Tourche, Natchitoches, Fort St. Stephens, and Mobile. Distributed by myself 300. Left at Natchez, 250—making in the whole 8130.

While I remained in New-Orleans, I saw the convent of the Ursuline nuns

supplied with a variety of Tracts both in the English and French languages. (A number of French Tracts had been received by A. Hermer, Esq. from England.) Our intercourse on this subject was chiefly held with Miss J. an American lady who has lately taken the veil. When we placed them in her hands she frankly said, she would read them all—but if she found any thing in them hostile to her church, she should certainly burn them. When she had perused them, she found no fault with any of them, and expressed a high degree of satisfaction in some of them—particularly in "The Dairyman's Daughter," "The Shepherd of Salisbury Plain," and "The Negro Servant." She requested a number of each of these Tracts, for the use of the classes in a school of young ladies attached to the convent. The young ladies she said were quite delighted with them. Some of the French nuns likewise spoke of them in terms of the most decided approbation. Who can tell how much may be effected by your publications within the cloisters of a convent?

At a meeting of the Mississippi Presbytery, I made that body a donation of one thousand Tracts, to be distributed in the congregations connected with it.—The offer of them occasioned a burst of grateful feeling that was truly surprising. One elder said, he had distributed some before; and that nothing set the people to reading like them. A vote of thanks was immediately passed to the liberal donors of them.

When the Amite and West-Florida Bible Society was organized, I sent the Board of Trustees a number of copies of "Mr. Payson's address," to accompany their subscription papers. This was considered a very seasonable and very useful present. The Trustees passed a resolution of thanks for it. This resolution was communicated by the Vice-President of the Society. From the same gentlemen I afterwards received a still more pleasing testimonial of the usefulness of your Tracts. It was transmitted



to me in a letter from a worthy clergyman,—who says, “Accept, Rev. Brother, this my acknowledgment for the receipt of the Tracts and Pamphlets by the hand of Capt. D. I have examined a part, and have distributed some in my neighbourhood. I consider them well calculated to promote the cause of the Redeemer. I am authorised by a wealthy and respectable gentleman (the Vice-President,) to state to you, that “in the good Providence of God he has shared bountifully of spiritual consolations through the reading of those pamphlets; while they have disclosed to him the numerous sinks of pollution in his heart which were unobserved before.”

Another respectable clergyman in the Mississippi Territory, having spoken of the usefulness of Bibles, says, “Tracts also have frequently contained a word in season to the receivers. One instance I beg leave to mention. To a lady a sister in our communion who was in a distressed state of mind, I sent one by her husband. The next time I saw him, he says, you have done me an unspeakable kindness. Nothing could have been more seasonable than the book you sent her. The next visit I made to the family, I found it had been blessed to her edification and comfort. Where I preached last Sunday, the people meet every Sabbath; and when destitute of preaching they profess to have been edified by the reading of the Tracts. On the whole I am well satisfied that the circulation of the scriptures and other books on religious subjects will be blessed to effect a happy change in the state of society. Those humbling doctrines of the gospel, explained and supported in those books, are the only ones to reform mankind. Our worthy New-England friends are doing a great work. I am happy to assist in succeeding their views. I feel we are much their debtors.

From an elder in the Presbyterian church at Pine Ridge, Mississippi

Territory, I received a letter in substance as follows.—

“Pine Ridge, June 11, 1816.

“REV. SIR—I wish to address you a few lines respecting the Tracts and other books you was pleased to put into my hands for circulation. The reception they met was truly gratifying. The Tracts in particular had a great effect on all classes of people.—They are generally looked upon by the youth as a divine message sent for their conviction.—I have been much gratified in distributing them—having seen and heard the praise and thanks returned on receiving them. Many instances I could give you in detail, I shall confine myself to two or three that I cannot pass by unnoticed.—Riding into Natchez, one day, I heard the sound of a voice in the woods. I followed it, and found a negro man kneeling behind a tree at prayer.—When he approached me, I inquired, what he was doing there. He replied with diffidence, “I was saying my prayers.”—What, do negroes pray? “Yes master, some few do; but it is to be lamented that so few of them pray.”—How long have you been in the habit of praying? “Not more than three or four years.” What was the means of your having a desire to pray? “It was the will of God. The scripture tells us we always should pray and make our requests known to God.” Can you read? “Yes, sir.” I had some Tracts in my pocket, and required him to show that he could read. He took one and read distinctly. It was “The Negro Servant.” I gave it to him, with “The Shepherd of Salisbury Plain.” He received them with uplifted hands and eyes giving thanks to God for the kind gift. On enquiry I find it is his business every sabbath day to read them to wicked negroes, and to exhort them to turn from sin and serve God. Another negro, who had received a couple of Tracts from me, carries them in his bosom, calling them, the gift of Heaven. Being asked by one of his fellow servants, if he would sell him the gift

of Heaven. His reply was "The gift of God is not to be purchased with money. Your money perishes with you and you (I fear) are in the gall of bitterness and bond of iniquity, and have neither part nor lot in this matter. I would not take fifty dollars for them, if there were no more of them." One of my neighbours, a very moral and well-informed man, and a friend of religion, received a few Tracts for the use of his children. But on reading them himself, as his wife informed me, he was quite overcome by them. He was so deeply affected that he could not read without stopping. And in another instance, I have every reason to believe a good work is begun. A little boy of genteel and moral parents received a couple of Tracts and read them with so much interest and discovered so much gravity of deportment afterwards, that his mother desired to see the little books herself. And when she had commenced, she could not stop until she had read them through. The little boy tells me that the reading of them makes his mother cry. He often enquires of me when you will return with more good books.—Other books, he says are very useful for information, but do no good in dying.—I have frequent opportunities of observing him and he is very sedate in his behaviour."

Wishing you success in your useful labours, I subscribe myself, Gentlemen,

Your obliged friend,  
DANIEL SMITH.

Boston, Oct. 11, 1816.

NEW MISSIONARY ESTABLISHMENT  
PROPOSED.

*A Letter received by a Gentleman in the Vicinity of Boston, dated Marietta, September 26, 1816.*

SIR—Viewing it of great utility, that Christian Missionaries act in concert; and, whereas no such concert is known in this Western country;—We the subscribers, do respectfully submit to the consideration of the Missionary Societies in the Eastern section of the

Union, the following *Plan of a Missionary Establishment for the State of Ohio.*

1. It is recommended that all the Missionaries, appointed to labour in this state, hold a General Meeting at Granville,\* Licking county, on the first Wednesday of October, 1817.

2. That each Missionary bestow his labours on such county, as shall be thought most advisable by the Establishment.

3. There shall be, annually, at the seat of the Establishment, a General Meeting of the Missionaries, to make report of their labours and success for the past year; a summary of which shall be laid before the Societies supporting the Establishment;—and also to concert such measures as they shall deem best calculated to promote the cause of religion within their own bounds.

4. Should any Missionary of this Establishment act unbecoming the character of a Christian Missionary, it shall be the duty of this Establishment to inform the Society from which he was sent.

5. Any Bibles or Tracts, forwarded to the Establishment, shall be faithfully disposed of, agreeably to the wishes of the donors.

6. In regard to church government, the Missionaries of this Establishment are to take, for their rule, the Plan, jointly recommended by the General Assembly of the Presbyterian Church, and the General Association of Connecticut.

7. Any Missionaries, wishing instructions, relative to their labours, previous to the first General Meeting of the Establishment, can receive the same, on application to the Rev. Timothy Harris of Granville.

The above plan, Sir, is deemed best calculated to unite the efforts and secure the pecuniary aid of the people in this country, do lasting good, and

\* This is not only about the centre of that State, in point of territory; but also the centre of that part of the population of the State, which are, most, the objects of Missionary charity.



prepare the way, by gathering churches and forming congregations, for the permanent settlement of gospel ministers. It will also open a more inviting door for the employment of ministers who have families, and afford them much encouragement. It is also thought advisable that a similar Establishment be formed in every needy State and Territory, as early as possible; that all Missionary Societies may know where to send their Missionaries, and have them labour to the best advantage.

Not knowing who the Secretary of the Massachusetts Missionary Society is, we beg leave, Sir, to address this letter to you, with a request that you would lay it before the Board, Committee or Directors of that Society, as early as possible; and also, (in case the Foreign Mission Society are turning their attention this way,) before their honourable Board. By so doing, you will oblige, your's &c.

LYMAN POTTER

SAMUEL P. ROBBINS,

TIMOTHY HARRIS,

BURR BALDWIN, Missionary.

P. S. Possibly the publication of the above plan may be of use. You are at liberty, Sir, to make any use of it, and also of the letter, that you may think proper. The country is *deplorably destitute*; and it seems as if *something must be done*.

#### *Arrival of the Missionaries at Ceylon.*

By the arrival at Salem of the ship Herald from Calcutta, information has been received from the brig Dryad, which sailed from Newburyport last October, with the American Missionaries on board. Two letters were received in Newburyport from the Supercargo; who informs that they arrived at Columbo in Ceylon, (not Calcutta, as it is stated in some newspapers,) on the 23d of March last, after a very pleasant voyage. Their labours of love among the ship's crew, in giving them religious instruction, were blessed—two of the crew, it is hoped, became through their instrumentality the subjects of Divine Grace.

The Missionaries met with a cordial reception from the Governor of Ceylon, who expressed his willingness that they should pursue their work in Columbo, or any other part of Ceylon. From the English and Baptist Missionaries at Ceylon, they received the most Christian attention. At one of their houses, they were invited to reside, till they could be better accommodated. In a few days, the dwelling-house belonging to Rev. Mr. Norton, a Baptist Missionary, becoming vacant, they established themselves in it, and the Supercargo had the pleasure of dining with them at their own table. The Brethren and their wives were in perfect health. Mr. Warren, in the words of the writer, "is a new man," and Mrs. Poor is as well as any of the ladies. The Dryad, who is now it is supposed on her passage from Calcutta, is expected in a few weeks, with dispatches from the Missionaries themselves.

*Extract of a letter from Milton, Albemarle county, Virginia, dated 5th October, 1816.*

We have just succeeded in forming a Bible Society in this county and Orange, which is to be *Auxiliary to the American B. b' e Society*; the officers have been appointed; you will shortly, I expect, see its Constitution. It is the first effort of the kind that we have made, and God has caused his own work to prosper in our hands. There is a good deal of wealth in the two counties; much good can be done, and though many who have "large possessions" have not experienced the rejoicing which an abiding faith in the Saviour of sinners produces; yet, God can, and has made use of them as instruments in his hands to "work his own praise."

*Extract from the Second Annual Report of the Cincinnati Miami Bible Society.*

SEPT. 6, 1816.

Two years have not elapsed since this Society has been formed. It has purchased with its own funds 500 Bi-

bles; received by donation from the Massachusetts Bible Society, 21 Bibles; also, from the Baltimore Bible Society, 100 Bibles and 25 New-Testaments; and in the present summer, 54 Bibles from the New-Jersey Bible Society, amounting in all to 675 Bibles and 25 New-Testaments. Of that number, about 298 Bibles and 13 Testaments are in the hands of your Steward. Twenty Bibles have been presented to the Mill Creek Female Bible Society; 61 have been sold to the same Society; 16 to the Female Bible Society of Lebanon; and 48 to the Dayton Female Bible Society, at cost. The remainder have been either distributed to necessitous individuals, or placed in the hands of the Directors, or other proper persons for distribution.

*From the Religious Remembrancer.*

#### SLAVERY.

In the Spring of the present year, when I returned from ministering to a distant charge, some of my people came, and said, "well poor Ned is gone: they have taken him to Georgia." The feelings of the moment will be conjectured, when it is said:—

The person referred to, Edward, was a very reputable black communicant in a church served by the writer of this. Religion is almost the sole enjoyment of such persons. Edward found opportunities of attending *prayer meetings* with persons of his own colour. His master, a hard-hearted man, charged him with wasting his time in such Society: and what wonder, if his only luxury, he should sometimes taste too freely?—The master chid him, and when chiding would not do, he flogged him for attending the *Prayer Meeting*; all the poor slave's reply was—"Jesus suffered more."—Still he went to the *prayer meeting*, till a Georgia buyer came that way, and then, on the *Holy Sabbath*, did the master sell, and, by the hands of the constable, delivered over in *hand-cuffs* to the *Peddler of flesh and blood*, his helpless slave, because he would in the week

time, after his day's work was done, go, and pray, and sing with his people. Edward wept bitterly as the irons were rivetted, but repeated—"Jesus suffered more."

All this is literal fact.—Christians, ought not something to be done? Christians; "by the mercies of God, I beseech you," awake, and from your guilty country, wipe off the stain of slavery,—avert the wrath of God. Christians, by all that is sacred, by all that is dear—by all that is dreadful—I conjure you, purge your nation. One million and a half of coloured inhabitants in the United States—most of them slaves—treated like beasts of burden—ignorant, and compelled to remain ignorant—immersed in sin and in misery—such is the sad picture before you.

Senators of the nation, is there no voice can reach you? Is there no consideration can move you to make this a national concern? Is there no thunder-bolt of wrath, reddening and threatening to smite a Christian nation, that dares still to traffic in the "souls of men?"

T. C. S.

*Prince George Maryland.*

#### Ordained,

On Wednesday, the 9th instant, the Rev. Ralph Wells Gridley, over the Church and Congregation in Williamstown, Mass. The introductory prayer was made by the Rev. Mr. Marsh, of Bennington (Vt.) the sermon was delivered by the Rev. Mr. Gridley, of Granby, from 1 Cor. I c. 21 v. the consecrating prayer was made by the Rev. Dr. Parsons of Amherst, the charge was given by the Rev. Dr. Hyde, the right hand of fellowship by the Rev. Mr. Shepard, and the Rev. Gordon Dorrance made the concluding prayer.

*At a meeting of the Connecticut Society for the Promotion of good Morals, at the State-House in New-Haven, October 26th 1816—*

*Resolved*, That it be recommended to the members of this Society, that they endeavour to promote in each county one or more conventions of Moral Societies; and that those conventions, as well as Auxiliary Societies, send a report of their doings to this Society.

A true Copy.

Attest,

THOMAS DAY,  
Recording Secretary.